

**CHAPTER THREE:
THE ORDER OF NINE ANGLES**



On inspection, the Order of Nine Angles is a fascinating blend of both **Hermeticism** and antinomian spirituality, with pagan elements.¹ With its roots in several British covens which have since vanished, the ONA has grown in size such that its member cells can now be found on all continents, and boasts a sizeable presence in occult cyberspace. Though its tenets and practices are reminiscent of dark tales of medieval or even pre-Roman cults, the ONA today embraces contemporary technology in sharing its philosophy, and its texts are available on a multitude of websites and through such online media as video and music. With the watchwords *pathei-mathos* ('learning through adversity'), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with grueling athletic and mental challenges, the ONA acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the *acausal* or supernatural world of the mystic. Indeed, if the mysticism of the ONA is transgressive, its politics are equally so, as the Order challenges its members to overcome not only personal, but social and ethical limitations. In some texts, in fact, the ONA defines itself as a way of 'hardcore' social, criminal, and supernatural conditioning

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which is necessary to shock its members loose from the chains of cultural and political conditioning.² Yet while it suggests rebellion against authority, the ONA likewise demands a sense of honor and solidarity for those mystics who travel this dark road together.

BACKGROUND OF THE ONA

The founder of the group, **Anton Long**, has remained a mystery to members of the movement, as well as to academics.³ While several individuals have been at times identified as possible candidates, the true identity of the figure remains a mystery. Long states in his own biographical notes that he was born a British citizen, who in his youth travelled extensively to such destinations as Africa, Asia, and the Middle East.⁴ It is likely, given his later writings, that he was exposed to a considerable range of folkloric and mystic traditions of those regions which he visited. On his return to England, the young man busied himself in academic pursuits, and appears to have reached fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian. Yet as a student, Long appears to have been drawn to the shadier elements of society, and by his own admission was involved in criminal activities. At the same time, and perhaps due to his experiences overseas, Long also began studies into the occult and paranormal. After investigating several English occult societies and finding them either to be pretentious or lackluster, he began to search for groups that were more suited to his particular understanding of what an actual occult society should resemble, notable among them the Manchester based satanic group known as the 'Orthodox Temple of the Prince' as well as the 'Temple of the Sun', with which he was more involved in a leadership role. Sometime later, his efforts brought him into contact an underground pagan tradition, both matriarchal and sinister in character, referred to by him as the 'Camlad' tradition.⁵ Long was initiated into the Camlad tradition, and eventually became its head. Under his leadership, sometime in the early 1970s the Camlad coven merged with two other similar societies (the Noctulians and his own Temple of the Sun), and reformed as the **Order of Nine Angles** (ONA). While little is known about the three separate groups that became the

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Order, it is understood that they shared a synthesis of several elements: hermetic, pagan, and satanic, and the Order clearly made use of all three elements in its early texts, in order to appeal to a broad range of potential members.⁶ However a critical examination of the ONA's key texts suggests that the earlier satanic overtones were cosmetic, and that its core mythos and cosmology are genuinely hermetic, with pagan and antinomian influences.⁷ During the 1970s through the 1990s, the Order experienced rapid growth, mainly through promotion in print media related to mysticism and the occult. Over this time, Long developed and refined the core tents of the Order of Nine Angles, along with its mythos, structure, strategic aims, and particular modes of expression.

While the ONA by definition has no actual "leader", Anton Long has continued as the driving force behind the ONA, and the principal author of most of the Order's texts. Possessed of a gifted intellect and apparently a polymath, his works include not only the public mystical teachings of the Order, but also several thousand pages of text on ethics, honor, and several novellas of 'sinister' fiction.⁸ While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Despite his driving role in the Order over the last three decades, in March 2012 Anton Long announced his retirement from public life, saying that the ONA is well positioned to move into the 21st century with new hands at the wheel.⁹ However, recent updates to official ONA websites suggest that Long remains active, albeit in a more behind-the-scenes manner than in previous years.¹⁰

STRUCTURE AND DEMOGRAPHICS

While the origins of the Order of Nine Angles are rooted predominantly in British paganism, it has since spread to become a global entity, with 'nexions' (cells) or associated groups in America, Australia, Brazil, Egypt, Germany, Italy, Ireland, Portugal, Poland, Russia, Serbia, Spain, and South Africa.¹¹ The majority of the traditional nexions are located in the British Isles, Ireland, and

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Germany, and the original cell, known as ‘Nexion Zero’, has long been located in Shropshire, England. The very nature of the ONA makes data gathering difficult, as the movement is secretive by definition. Further, the ONA has carefully avoided a central administration with hard data on its membership, preferring to operate as a network or ‘kollektive’ (sic) of nexions instead. Likewise, the ONA does not require its members to pay dues or register themselves either locally or centrally. There is no ‘membership’ charter, no admission requirements – it is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with. Yet conversely, neither is the ONA entirely anonymous, as it boasts a powerful online presence in the virtual world. A simple Google search, for example, shows how far beyond rural England the ONA has evolved, from a small group of covert hermetics and pagans to a global community.

Further, the Order itself provides multiple examples of what ‘members’ of the ONA could be. In early 2012, Anton Long stated that ‘there are (a) people associated with traditional nexions (who follow the initiatory Seven Fold Way); (b) Niners; (c) Balobians (often musicians and artists; (d) members of gang/tribes inspired by our ethos [-] such as a biker gang in Florida, and a Hispanic group in New York; (e) Empaths who follow the *Rounmytha* tradition and who work and live reclusively or are part of small (often Sapphic) groups; (f) people associated with ONA inspired Occult groups.’¹² By *Seven Fold Way*, Long refers to the sinister hermetic tradition of the original ONA; by *Niner*, he refers to a more modern type of folk-based or gang-based culture who support the ONA by practical (sometimes criminal) rather than esoteric means; by *Balobians*, the ONA refers to artists and musicians who contribute to the movement through the fine arts; by *Rounmytha* is implied a rare group of gifted individuals similar to folk-mystics or psychics. The final category (ONA inspired groups) is likewise a difficult one to approach, as the specific esoteric vocabulary of the Order has indeed been appropriated by several groups which may or may not directly acknowledge their connection to the ONA, though their texts demonstrate clear influences – the most prominent example being the US-based ‘Tempel ov Blood’.

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Given the very broad range of possibilities, the Order does not use the term ‘member’, but prefers instead to use ‘associate’, as it represents better the affiliation that an individual, nexion, or group may share with the Order proper.¹³

Given the complexities, then, of determining who is a ‘member’ of the Order, as of 2013 it is likely that the global total is over two thousand associates of the Order, allowing for the broadest possible definition of who ‘belongs’ to the ONA. In terms of active nexion members, the Order’s leadership reports that at present approximately three hundred members have identified themselves to the primary nexions.¹⁴ Further, the Order’s websites and leadership report that the gender balance is roughly even split, though this varies by region. In the UK, for example, the traditional nexions are said to have continued the matriarchal leadership and gender bias, with some of the original 1970’s nexions being reportedly entirely female.¹⁵ These examples are not meant to be necessarily understood as exemplary, but rather as the Order’s semi-official stance on demographics and gender. This global figure would also include numbers from movements or organizations that are affiliated with (or inspired by) the ONA, such as the aforementioned Tempel ov Blood, which is further discussed below.

THE TEMEPL OV BLOOD

While officially a separate organization, the Tempel acknowledges its ties to the Order, and credits the ONA for much of its terminology and mythos. Certainly, the Tempel ov Blood enjoys the greatest notoriety of any organization or nexion affiliated with the Order of Nine Angles. Openly antinomian, the Tempel presents itself in its texts as a hybrid between a traditional Satanic coven and a (religious) militant order.¹⁶ The Tempel is based in the United States and makes no overt claims to having an international presence – yet a critical survey of online sources indicates that some of its texts have been translated into Portuguese (indicating either a following in South America and/or Europe), and that the authors of several of its texts are based internationally.¹⁷ While it has produced a number of sought-after texts through Ixaxaar and other publishing houses, most

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MYSTIC PRACTICES WITH CRYSTAL SPHERES

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recently *Liber 333* in 2013, the Tempel maintains a relatively low profile. Its semi-official website and official Tumblr site ('Nightmover') identify the Tempel's purpose as: 'a Nexion to the Dark Gods as well as a guidance and filtration system for aspiring Noctulians.'¹⁸ For those seeking a harsh alchemical change into the Transcendental Predator based on a synthesis of Sinister Hebdomantry and Vampirism...[to] create a New Being capable of bringing about the "Day of Wrath" spoken of in the Diabolus Chant.'¹⁹ The Tempel's writings clearly indicate a literal belief in the Dark Gods and Vindex mythos (discussed below), and a strict adherence to the Seven Fold Way. Further, the Tempel distinguishes itself from the ONA with its unique vampire current (as hinted in its name), and promotes the evolution of its members into a new predatory species referred to as 'Noctulians'. According to Tempel leadership, '[Tempel ov Blood] has traditionally had a strong focus on harsh ordeals and enacting acts of infiltration, psychological operations, etc.'²⁰ Clearly, where many mainstream nexions do much of their work in text and virtual space, the Tempel shuns these media of communication, and focuses rather on taking physical, tangible action.

LEADERSHIP: A HISTORIC OVERVIEW

From its inception, the ONA has rejected the idea of any central church, lodge, or temple which has authority over the rest of the membership. This is likely (in part) a survival mechanism, as there is no central authority figure with whom the movement lives or dies. Thus while Anton Long is credited with the inception of the Order, it is widely understood that Long himself is a persona of the unknown founder. Further, it is equally possible that 'Anton Long' has served as a mask for several individuals in the last decade, and thus may continue to appear in future to offer guidance to the Order as needed. Thus Long serves to validate currents and ideas within the ONA, offering guidance and suggestions to the collective, but never orders or dictates. The diffused nature of the ONA also makes a take-over impossible, as there is no central seat or office for an individual to covet or seize. Thus a coup or schism (such as that

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suffered in other occult societies) is theoretically impossible, since at most a single person may lead a nexion, and never the entire Order. Historically there existed a position within the Order known as the Outer Representative, who serves as a both the official spokesperson for the ONA, and also as the de-facto voice of the Old Guard within the Order itself. Over the last 30 years, a number of figures have held this office. Most memorable is Christos Beest, the pen name of British artist and composer Richard Moul, who served as Outer Representative during the 1990's. ONA leadership asserts a new figure became the ONA's outer representative in 1996, under the pen name 'Vilnius Thornian', though he later relinquished the role in 2002.²¹ In 2011 the role was briefly claimed by an associate who shortly afterwards renounced the position and disavowed any prior connection to the Order.²²

Yet while there is no central authority within the ONA, that is not to say that there is no leadership or structure. The founding members of the Order, known commonly as the 'Old Guard' or 'Inner ONA', have served as a sort of inner council since the inception of the ONA. Directly or indirectly, the Old Guard has guided and shaped many of the younger nexions, and their word carries considerable weight. Many younger associates of the Order work to make contact with the Old Guard – a difficult feat, as they maintain considerable secrecy – in hopes of tutoring or gaining access to the original oral tradition of the ONA.²³ While the actual identities of the Old Guard have been kept secret, they have been known through such pen-names as Christos Beest, Sinister Moon, DarkLogos, and PointyHat.²⁴ In day to day terms, the Old Guard has worked together with Anton Long to decide what aspects of the pagan tradition to transmit to the younger generations of the Order, and those decisions are best seen through the lens of the many ONA documents released to the public. However, at the end of 2011, the Old Guard stated that they would be withdrawing from the public sphere, similar to Long's withdrawal several months afterwards. Whether their withdrawal is permanent, or whether they will maintain in contact with the primary nexions remains to be seen. Clearly, given the importance of personal guidance and oral tradition to the

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Inner ONA, it is likely that such instruction will continue within the traditional nexions, but at the time and place of their own choosing.

BELIEFS & PRACTICES OF THE ONA

The Order of Nine Angles has **five core principles**, which are:²⁵

1. **The Way of Practical Deeds.** This refers to the conviction that the ONA is a collective of action, not merely reflection. Initiates are expected to live an 'exeatic' life, meaning a life that defies social conventions (and indeed laws). A initiate of the ONA may, for example, decide to become (e.g.) a vigilante, soldier, or criminal in their quest to understand life through action.

2. **The Way of Culling.** The most controversial of the ONA's principles, this tenet has two sides. On the one hand, it refers to the ONA's conviction that some human 'scum' have no place in society, and that they deserve to be removed. Thus a member of the ONA may decide to join a police force to obtain combat training, and then use their position of authority to kill criminals, rather than arrest them. On the other hand, this tenet also refers to blood sacrifice to the dark gods, in a manner similar to that described in pre-Christian Europe among the Celts and Germanic tribes, or among some rare Shaivite sects in classical India, or as the early modern Thuggee society.²⁶

3. **The Way of Kindred Honour.** This principle emphasizes the need for solidarity and mutual trust, honor, and respect between the various nexions and members of the ONA. The Order sees its members as an extended family, and in the rare cases of dispute, has very clear guidelines as to how those disputes are allowed to be conducted. In simple language, the ONA protects its own.

4. **The Way of Defiance of and Practical Opposition to Magian Abstractions.** This principle refers to the ONA's opposition to what it perceives as illegitimate Magian (western Judaeo-Christian) control of global culture and economics. The Order insists that its

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members fight against forces like globalism and rampant capitalism, in an effort to return to an earlier, less exploitative form of society.

5. The Way of the *Rounwytha* Tradition. The ONA teaches that the Magian culture has greatly reduced the role of women in society and spirituality. Thus it encourages the return to the *Rounwytha* tradition, which is the mystic, empathic, folk tradition that embraces and reveres the divine feminine archetype. The *Rounwytha* tradition encourages the development of strong female leaders, as well as challenging the patriarchal norms that are often indicative of esoteric or religio-political groups. The term itself is almost certainly derived from Old English *rūnwita*, meaning ‘one who understands’ or perhaps ‘one who knows secrets’.²⁷

THE SEVEN FOLD WAY

The spiritual paradigm of the Order of Nine Angles is complex, being both syncretic and constantly evolving. As mentioned above, the ONA’s beginnings were from the fusion of three separate traditions (Camlad, Noctulians, Temple of the Sun), and can perhaps best be described as dark Anglo-Celtic paganism, with sinister overtones. Yet over the last three decades, the ONA has incorporated increasing amounts of hermetic lore, alchemical texts and terminology that is clearly from medieval Indian and Islamic esoteric. While the Order is very diverse in terms of the type of practitioners it attracts, the core mystical tradition of the ONA is the ***Seven Fold Way***, also known as the ***Hebdomadry***.²⁸ The *Seven Fold Way* is essentially a hermetic system that defines itself as being deeply rooted in Western occultism, and provides a path to ascension that is exceptionally difficult in physical and psychic terms. The *Seven* refers to both the seven grades of the path, as well as the seven planets which are understood to have esoteric significance. The seven stages of the *Way* are (1) Neophyte, (2) Initiate, (3) External Adept, (4) Internal Adept, (5) Master/Mistress, (6) Grand Master/Mousa and (7) Immortal. Yet unlike other degree-based systems, the ONA does not offer initiation to its students; rather, the

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students must initiate themselves through personal grade rituals and challenges. For example, a person who desires to begin the *Way* must obtain and study the key texts, and perform a private hermetic ritual under the full moon.²⁹ Having done this, they have obtained the first grade (Neophyte). To reach the second grade, one is required to learn the core texts and begin to master certain basic practices, as well as undertake a regimen of physical fitness. Important practices also include learning a variant of monastic chant, path-working with a special 'sinister' tarot that the magician must construct or commission, and developing skill at a special game known as the 'Star Game', which is detailed in the Order's key texts (see image on next page).³⁰ Grades rituals (meaning the rituals of passage) for the fourth stage (Internal Adept) involve living in complete isolation for at least one season, as well as being able to cycle, run, and hike considerable distances.³¹ Each grade thereafter requires increasingly difficult challenges, culminating in the 5th grade (Master) with the mystic having to undertake physical challenges comparable to a triathlon, as well as having developed/learned several esoteric skills along the way.

INSIGHT ROLES

One of the most challenging aspects of the ***Seven Fold Way*** is the insistence on learning through adversity, known in Greek as *pathei-mathos*. In broad terms, once an initiate of the Seven Fold Way reaches a certain stage in their spiritual journey (External Adept), they are obliged to undertake a role not unlike a professional internship, where for a period of several months the initiate must practice a new way of life. Interestingly, the ONA's suggested Insight Roles during the 1980s and early 1990s were largely criminal or military. For example, the essay 'Insight Roles: A Guide' from 1989 on the subject reads that an initiate should:

- 2) Become a professional burglar, targeting only victims who have revealed themselves to be suitable (e.g. by testing them – qv. the Order MSS dealing with victims etc.). The aim is to specialize

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in a particular area – e.g. fine art, jewelry – and become an “expert” in that area and in the techniques needed to gain items.

3) Undertake the role of extreme political activist and so champion heretical views (by e.g. becoming involved in extreme Right-Wing activism). The aim is to express fanaticism in action and be seen by all “right-thinking people” as an extremist, and a dangerous one.

4) Join the Police Force (assuming you meet the requirements) and so experience life at the “sharp end” and being a servant to a higher authority.

Clearly, these early roles were potentially very dangerous, and likely to introduce the initiate to danger and indeed violence (either active or passively). Yet in the late 1990s and early 21st century, new insight roles introduced through ONA ms. *Hostia* include a period of monastic life as a Buddhist monk. This drastic shift in possible roles could be read perhaps not as a softening of the ONA’s pro-violence convictions, but rather as a step towards the internationalizing of the Order.

CAUSAL & ACAUSAL REALMS

The Order of Nine Angles holds that the world of normalcy which we inhabit is the *causal* world.³² Herein the laws of cause and effect, of time, space, and gravity all apply. The *causal* world is a place where the laws of physics are absolute, and where science is sufficient to explain and understand all things. Yet the ONA also posits the existence of the *acausal*, a term referring to the supernatural realm where the laws of physics are meaningless, and where time and space are perceived or exist in ways that most humans cannot possibly understand. The *acausal* plays a central role in the mystic tradition of

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the Order. Indeed, the very concept of the Adept is tied into one's apprehension of the *acausal*, and ability to 'presence' it – that is to drawn on the numinous energies of that other place – and draw them into this world, in order to cause change in accordance with the sorcerer's designs. This is effectively what constitutes magic or sorcery, according to the mystical paradigm of the ONA. According to the main texts of the Order, real sorcery is complex, and should be divided into three categories.³³ The simplest type of magic is *external* (or hermetic), and resembles what most people envision when they imagine magic: love spells, curses, luck spells, and spells to bring good crops and harvest. The second category of magic is *internal*, focusing on the transformation of the sorcerer from something human to something alien. The final category is *aeonic* magic, which is focused not on the sorcerer or her/his particular aims, but rather on the creating widespread (perhaps memetic) change on a social scale.³⁴ In terms of the theory behind magic or sorcery, humans are thought to be capable of creating supernatural change in the *causal* world, as they are living nexions (or doorways) to the supernatural *acausal* realm. Yet while the *acausal* is understood to be a source of great power, it is not considered to be a safe or friendly realm, any more than the ocean itself – and like the ocean, it is believed to be inhabited by beings that are both ancient and powerful.

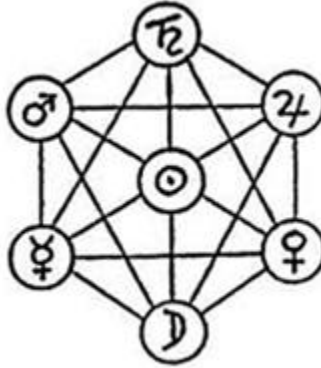
Yet equally important is the ONA's suggestion of an afterlife in the acausal, for those who can attain it. Anton Long writes, in the manuscript 'Sinister Abyssal Nexion' for example, that 'the individual can, if prepared, enter the realm of acausality and become familiar - sans a self - with acausal entities. Thus, The Abyss is a nexion to the acausal; a nexus of temporal, a-temporal, and spatial and a-spatial, dimensions.' Thus an important part of the advanced work of the Seven Fold Way is the coming-to-know the acausal realm, in preparation for one's potential existence there beyond physical death – and thus likely the naming of the final stage of the Seven Fold Way: 'Immortal'.

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'BANAIS' FROM THE SINISTER TAROT

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Tree of Wyrd

THE TREE OF WYRD

The ONA promotes a model of the Cosmos that is based on a model which incorporates the seven planets into a structure known as the Tree of Wyrd. *Wyrð*, in this particular case, is an Anglo-Saxon word which can be translated as 'fate' or 'destiny'. These planets are the Moon, Venus, Mercury, the Sun, Mars, Jupiter, and Saturn. The ONA text *Naos* includes an image of the Tree, showing not only the seven spheres (themselves nexions), but also the pathways between them, which are used in the hermetic 'path-working' rites of those who pursue esoteric initiation via the Seven Fold Way. This implies that the sorcerer-initiate of the Seven Fold Way would undertake hermetic rituals that involve the sorcerer attempting to draw on the energies of one or more of the planets, in a particular sequence suggested by the Tree of Wyrd (see illustration below). Thus the magic of the Order and its mystic cosmology in some ways mirrors that of the medieval astrological texts of European and North Africa. The ONA's 'Glossary of Terms' (2011) describes the Tree of Wyrd as follows:

'The Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols [-] represents certain acausal energies, and the individual who

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becomes familiar with such correspondences and associations and symbols can access [-] the energies associated with the Tree of Wyrð. The Tree of Wyrð itself is one symbol, one representation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal...'

DARK GODS

One of the defining features of the Order of Nine Angles is its unique pantheon of sinister entities with which the mystic is expected to work. The Dark Gods are unique to the ONA, in that their names and sigils are not found in other contemporary or historical systems of hermetic or pagan tradition. Yet the Order is not dogmatic about their existence – in fact, it is expected that the mystic may decide to perceive such entities as part of the subconscious. The texts of the ONA provide names and sigils of some of the dark gods, along with instructions for how to contact them, with the caveat that such an undertaking may cause insanity or even death if poorly done. In the essay 'The Dark Gods: A Basic Introduction for non-Adepts', the ONA states that:

'According to sinister tradition, the Dark Gods are actual entities which exist in the acausal universe. According to our spatial, causal, perception, these beings may be regarded as "timeless" and "chaotic" (and also terrifying not mention "immoral"). Since our consciousness is by its nature partly acausal, these entities may become manifest for us – or rather may be partly perceived by us ... The ordeal of the Abyss involves confronting these entities, and accepting them for what they are: that is, unbound by our illusion of opposites and the alleged conflict between "good and evil".'

Some of the dark gods in *Naos* include primitive archetypes with familiar names such as 'Baphomet', albeit recast in a different role than that of medieval imagining. For example:

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Baphomet: the archetypal dark goddess, described as a mature woman bearing a severed head, and covered in gore. This figure has strong parallels to the (Irish) Morrígan and (Indian) Kali. The severed head is also a parallel to medieval depictions of the Algol constellation, with reversal of gender roles.

However other of the dark gods' names are clearly drawn from classical sources and astronomy, as for example:



KTHUNAE

The sigil for this dark god is clearly astrological, resembling the Ursae (dipper) constellations. Kthunae is likely from χθονα (underworldly) in Greek.



VINDEX

A complex figure, not a deity but rather a sort of dark messiah (or perhaps antichrist) who is expected to fully embody the virtues of the Order and usher in a new age.³⁵ Vindex will be a human mystic who presences the Acausal energies in a way yet unseen or unheard of, except in myth.³⁶

Still other of the dark gods appear to be of Middle Eastern origin, in keeping with the Hermetic origins of the ONA. Take, for example:



ATAZOTH

Interpreted to mean 'an increasing of azoth', and yet is called 'the most powerful of the dark gods'. This dark god is figures in one of the ONA's fictional texts by the same name. The term may in fact derive from الطاغوت 'Attagbot' in Arabic, a Quranic term for the Devil (or other pre-Islamic

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divinity), which in turn may have inspired the ‘Azathoth’ entity in the sinister fiction of New England author HP Lovecraft.³⁷



NEMICU

Said to be a ‘bringer of wisdom’; its sigil appears to be Semitic or Proto-Arabian in origin, especially given moon and star symbol. The body of the sigil appears to be adapted from the Carthaginian ‘Tanit’ glyph.³⁸

THE MEANING OF THE NINE ANGLES

One of the mysteries of the Order has been its very name. Frequently aspiring associates ask: to what does the ‘Nine Angles’ refer? The ONA offers several answers to this question through various texts and essays.³⁹ On the one hand, the Nine Angles are said to refer to the seven planets individually (as seven angles), in addition to the entire system as a whole (as the eight angle), and with the mystic as the ninth angle. Clearly, the term ‘angle’ can be understood figuratively. Another possibility is that the term refers to seven ‘normal’ alchemical stages, plus two additional processes that involve esoteric time. A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval Sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself ‘has nine corners’; or perhaps from the Sanskrit *śrivatsa*, a special mark with nine angles that indicates supernatural or heroic characteristics.⁴⁰

ESOTERIC TEXTS OF THE ONA

The Order of Nine Angles has produced literally thousands of pages of fiction, theory, and practical guides for its initiates – and surprisingly, has made the great majority of its texts available for free to the public via web distribution. In terms of fiction, the ONA boasts the *Deofel Quintet* as its principle work: a collection of five

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esoteric tales numbering well over 500 pages, which deals with frightening supernatural forces and sinister societies. These tales are prefaced by an introduction which suggests various critical readings possible for the initiate to get the most understanding from the stories in the collection. There are two primary sources which merit special attention: these are *Naos* and *Codex Saerus*. *Naos* is the main esoteric text of the Order, which outlines the stages of the *Seven Fold Way*. An interesting manuscript by contemporary standards, it is freely available on the internet as a PDF document. The document itself has sections that were initially typed, with several pages that are handwritten. *Naos* contains three major sections: (a) an overview on the theory and practice of the Seven Fold Way; (b) an overview of sorcery (e.g. ecstatic, hermetic, empathic, planetary); (c) a collection of esoteric texts, covering such topics as mystic chant, the Star Game, alchemy, and the runes. While *Naos* positions itself as a complete esoteric system, it nevertheless has its own clear influences. Much of the terminology is drawn from classical Latin or Greek, while the system or paradigm of hermetic magic that draws on the **seven planets** is evidenced in such medieval Arabic texts as the *Ghayat l-Hakim* (later known as the Latin *Picatrix*), as well as *Shams l-Maarif*.⁴¹ The reliance on planetary spirits is a feature common to North African and Middle Eastern esoteric texts from the medieval period, as opposed to European magical texts, which rely on (Judaean-Christian) liturgical goetia.⁴²

Codex Saerus is the other principal ONA grimoire. Where *Naos* is very much a text for the solitary practitioner, the *Codex* assumes that one has founded a nexion (coven) with which to perform group ceremonies. While the majority of these have satanic themes (not unlike that of Huysman's *La Bas*), a close reading suggests that the framework is genuinely more antinomian than actually 'satanic' in the traditional sense. Interestingly, while both texts originate from the same decade, there are few instances of contemporary nexions making use of the *Codex* except as a symbol or reference to archaic (even fictitious) practices, whereas *Naos* is still described as a tool for the modern initiate. It has been noted that the *Codex* is an example of a localized (British) understanding of the sinister tradition, and therefore the ONA nexions in the Americas, Africa, and Asia would

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develop their own ‘Codex’ which is culturally relevant to the region in which they are situated.⁴³

One other publication which deserves mention is *Fenrir*, the official journal of the ONA. Traditionally, *Fenrir* has served as a vehicle through which Anton Long and the Old Guard have been able to share certain insights and objectives in writing. As the ONA has become increasingly present in cyberspace, consequently in recent years only a handful of issues have been printed. Yet in 2013, two issues were published within the same six months, indicating perhaps a movement away from online forums and a return to the printed word as a preferred means of textual communication.

CONTEMPORARY GOALS

Since its inception, the Order of Nine Angles has described its own progress as having moved through various iterations or phases. Initially in the 1970s and 1980s, the main mission of the ONA was to raise awareness of its existence within the occult community, and to increase its numbers. As a direct result, many of its core texts were produced and published during this critical period. In the 1990s and early 21st century the ONA entered the second phase of its existence, which emphasized less on recruiting and more on the refining of the Order’s teachings – this was a relatively quiet period, and many of the Order’s senior members withdraw from public scrutiny, leading many to assume that like many other occult groups, the ONA was defunct. However in 2008, the ONA entered a new phase (recognized as ONA 3.0 in late 2011), which featured much more aggressive promotion of the Order through virtual media such as blogs, online discussion forums, Facebook and Youtube. Today the ONA can be considered one of the most prominent Left Hand Path groups by virtue of its public presence, evidenced (e.g.) by its inclusion as a signature antagonist in the *Nightingale* novel series by bestselling British author Stephen Leather.

Given the non-hierarchical structure of the ONA, it is difficult to directly identify the Order’s goals for the immediate or long distance future. As the Old Guard has withdrawn, Anton Long has stated that the future of the Order belongs in the hands of its younger

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members, so any guesses as to the direction of the future ONA must take into consideration the views of the public nexions, in addition to the stated goals of Long and the other senior members of the ONA.⁴⁴ Yet there are some goals that do appear to be common to the Order in general, which are summarized below.

The New Aeon: the ONA believes that the current *aeon* (spiritual age) has failed, and that global culture is sickened by the weight of its own stagnation. Corporate greed, political instability, religious extremism, and environmental disruption are all symptoms of the Magian (Judaico-Christian) political failure to lead. The Order's solution is to usher in a new age, a sort of golden age where society returns to nobler ideals and cultural norms, and where the social structure itself is based on tribalism rather than the city-state of today. This will be accomplished through the returning of the dark gods, which may be understood in either a literal or figurative sense.

Vindex: the ONA believes that the change in the current age will be heralded by the coming of Vindex (mentioned above under 'Dark Gods'), a heroic revolutionary who will lead the movement that restores justice. Vindex (literally 'avenger' in Latin) is considered to be the successful 'presencing' of *acausal* energies in the *causal* world, perhaps in a manner to the demigods Achilles or Arjuna. In fact, it may be best to consider Vindex a hero in the Homeric Greek sense of the word, meaning a semi-divine warrior. It is held that Vindex will lead the ONA to prominence (if not dominion) in the new *aeon*, with the likely support of the Order itself. The ONA states that Vindex may be male or female, and of any ethnicity. Vindex is also upheld as an archetype to which any mystic of the Seven Fold Way can aspire to embody.

Expand or Die: the ONA is aware that it does not exist in a vacuum, and that rival sects or traditions compete for the same group of potential initiates. The Order admits that it is one of three western esoteric groups that are openly aligned with the Left Hand Path.⁴⁵ Likewise, the ONA of today is considerably more diverse than the Order in the previous century, in that its very concept of affiliation

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has broadened to include not only the mystics of the *Seven Fold Way* who are the spiritual core of the order, but also *Balobian* artists who use video and media to promote the ONA's sinister spirituality, and *Dreccian* urban tribes who put the sinister mythos into concrete action.

THE FUTURE VISION OF THE ONA

Past, Present, Future: On the one hand, the ONA very much looks to the future and makes use of modern communications technologies – but simultaneously it prizes the concept of hereditary and ancient tradition transmitted on a personal basis. The ONA states: 'ONA as a kind of ancestral *pathei-mathos* handed on person to person in the real world (not in cyberspace), and the individual quest for *lapis philosophicus*, of what is found in 'the abyss' after having followed what is 'the ONA way'.⁴⁶ Even as Anton Long has retired and many of the earlier ONA internet sites and blogs have been deleted, the Order has established new sites that continue to promote the authentic tradition of the Inner ONA, especially those traditions relating to the *Rounnytha* and ancestral tradition.⁴⁷ Yet the writings of the Order in cyber-space are in some sense a fail-safe, and not a replacement for person-to-person learning, let alone direct experience.

Growth and Evolution: the ONA recognizes that while its past is rooted in the pagan and satanic traditions of western Europe, these were a starting point, rather than an anchor. The ONA nexions of the early 21st century may admit their spiritual heritage has very Eurocentric roots, but the overall tone of the Orders' latest publications sound a somewhat different tone (culturally and linguistically) than those of the 1980s and 1990s. Indeed, the ONA of today appears to include spiritual vocabulary of Buddhism, Hinduism and Islam, perhaps in an effort to expand its potential market beyond the 'regular' dark or gothic subcultures of the Americans and Europe. Further, while the Order's members do continue to employ the term 'satanic' as a self-reference, it is an image that the ONA appears to have outgrown during the early 21st

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century.⁴⁸ A renewed focus on hermeticism and the hermetic corpus is articulated in the recent 2014 essays of the Order, and it is likely that this particular aspect of the ONA's heritage will be the dominant feature for which it is known in the coming decade.⁴⁹ Thus while the ONA is likely continue to grow and diversify, it will do so with a serious sense of its traditions rooted in blood and soil. These are interesting times for the ONA, and its senior membership acknowledges that from their unique point of view, the future of the Order looks bright indeed.

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REVIEW QUESTIONS ON THE ORDER OF NINE ANGLES

1. When and how did the Order of Nine Angles arise?
2. Who is Anton Long?
3. What parts of the world are home to the ONA today?
4. What is the structure of the ONA? What is the function of the Outer Representative?
5. What is a Nexion? What is a Drecc? What is a Balobian?
6. What are the five core principles of the ONA?
7. What is the Seven Fold Way? What is its purpose?
8. What is meant by the term 'Dark God'? What is the Acausal?
9. What are the main goals of the contemporary ONA?
10. How is the ONA likely to expand in the 21st century?

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SUGGESTED FURTHER READING

Charpentier, Jarl. 'A Treatise on Hindu Cosmography from the Seventeenth Century', *Bulletin of the School of Oriental Studies*, University of London, Vol. 3, No. 2 (1924): 317-342.

Gonda, J. 'Ancient Indian Kingship from the Religious Point of View (Continued)', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58.

Long, Anton. *Hostia I, II, III*. Thormynd Press: Shropshire, 1992.

Long, Anton. 'Satanism: the Epitome of Evil' 2008. Order of Nine Angles. August 2012. <<http://lapisphilosophicus.wordpress.com/2012/08/25/satanism-epitome-of-evil/>>

Long, Anton. 'Order of Nine Angles Style, O9A Chic' 2011. Order of Nine Angles. August 2012. <<http://lapisphilosophicus.wordpress.com/2012/08/21/order-of-nine-angles-style-o9a-chic/>>

Long, Anton. *The Sinister Tradition*. Order of Nine Angles: CreateSpace, 2012.

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Myatt, David (trans). *Mercvrii Trismegisti Pymander: A Translation and Commentary*. CreateSpace, 2013

Order of Nine Angles. *The Deofel Quintet*. 1974-85.

Order of Nine Angles. *Naos*. 1st ed. 1979, revised ed. 1989.

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Order of Nine Angles, *Codex Saerus*. Thormyrd Press 1st ed. 1983, revised ed. 2008.

Parker, R. 'What Makes the ONA Unique' 2014.

<<https://omega9alpha.files.wordpress.com/2014/11/complete-guide-o9a-v7.pdf>>

Parker, R. 'The Esoteric Philosophy of the Nine Angles' (February 2014) <<https://omega9alpha.files.wordpress.com/2014/11/complete-guide-o9a-v7.pdf>>

Parker, R. 'Perusing the Seven Fold Way: Historical Origins of the Septenary System of The Order of Nine Angles'. January 2014. <<https://omega9alpha.files.wordpress.com/2014/11/complete-guide-o9a-v7.pdf>>

Pingree, David. *Picatrix: The Latin Version of the Ghayat al-hakim*, Studies of the Warburg Institute, University of London, 1986.

Senholt, Jacob. C. 'The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World. November 2009: 7.

Sieg, George. 'Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World. November 2009: 2-3.

Tempel ov Blood. *Tales of Sinister Influence*. Tampere: Ixaxaar, 2006.

Tempel ov Blood. *Liber 333*. Tempel ov Blood Publications: CreateSpace, 2013.

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ONLINE SOURCES

lapisphilosophicus.wordpress.com – A site containing many classic and contemporary ONA articles.

rounwytha.wordpress.com – An ONA site dedicated to the Rounwytha current within the larger tradition.

www.omega9alpha.wordpress – Another recent (2013) site with current ONA articles.

www.scribd.com/japer9 – ONA Scribd document archive.

www.o9a.org – The Semi-official ONA website, reduced in 2013 to hosting less documents than in previous years.

NOTES ON THE ONA

¹ I am indebted to Anton Long, Morena Kapiris, and to other associates of the ONA, for their assistance, data, suggestions, and personal testimony in the research and production of this revised chapter. The majority of this data was obtained via interviews in 2011 and 2012, and late 2014 for final revisions and corrections. To the best of his knowledge, the author is the final academic to interview Anton Long before his retirement from public life. Most of his essays in the subsequent notes are available at the official ONA sites listed in the **Online Sources** section at the end of this chapter. The term ‘antinomian’ can be understood as ‘against the law’ or ‘taboo defying’, and has become a standard term in the vocabulary of counter-cultural movements in the field of religious studies.

² See, for example, A. Long? ‘Satanism: the Epitome of Evil’ (2008); cf. A. Long, ‘Order of Nine Angles Style, O9A Chic’ (2011).

³ This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principle suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein. See, for example, ONA ‘Questions for Anton Long II’ (2011), Jacob Senholt, ‘The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles’, Norwegian University of Science and Technology, Conference: Satanism in the Modern World (November 2009): 7. *Contra*, see David Myatt, ‘David Myatt: ONA Grandmaster, Nazi, Satanist, Muslim, or Mystic?’ (2011).

⁴ Personal correspondence with Anton Long, 27 October 2011.

⁵ Long, October 2011.

⁶ *ibid.*

⁷ As evidence, Long states that the *Camlad* tradition was: ‘**indigenous paganistic** [emphasis mine] ... from that area of England known as the Welsh Marches. They had certain traditions, nearly all of which were aural - traditions such as spending three or more months alone in forests or mountains in order to develop certain Occult abilities,

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and a rural ceremony (infrequently held) involving a human sacrifice in order to ensure good crops and healthy livestock' (October 2011).

⁸ Examples of the major texts include *The Deofel Quintet* (1974-85), *Naos* (1st ed. 1979, revised ed. 1989), *Codex Saerus* (1st ed. 1983, revised ed. 2008).

⁹ Personal correspondence from Sinister Moon, 20 March 2011; cf. ONA (2012) 'The ONA Lineage'.

¹⁰ This is evidenced by new or updated essays on such ONA sites as <lapisphilosophicus.wordpress.com> and also <omega9alpha.wordpress.com>, in some cases in fact citing earlier drafts of this book chapter.

¹¹ Personal correspondence with Anton Long, 27 October 2011. Long also writes (18 November 2011) that the distribution of ONA affiliates can be partially estimated as: 'United States 34.1%, Canada 8.2%, United Kingdom 7.1%, Italy 6.5%, Egypt 5.9%'.

¹² Long, October 2011.

¹³ See below for further discussion on the Tempel ov Blood (sic); cf. George Sieg, 'Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009: 6-9.

¹⁴ Personal correspondence with Anton Long, 27 October 2011.

¹⁵ *ibid.*

¹⁶ Tempel leadership states: 'We would consider certain of the older texts important in particular to others as a basis for explaining the TOB to the public sphere, particularly "Discipline of the Gods" in the first book as well as certain articles such as "World Opfer - A Guide for Initiates Part 1", "Project Monarch" and "Drill Sgt. Grey - A Disturbing Analysis" from *False Prophet* as well as "Azanigin Parts I-III" and "Night of Satan" in *Tales of Sinister Influence*' (email communication on 14 August 2012).

¹⁷ See, for example, Czar Azg-Kala, 'Discipline of the Gods' in *Tempel ov Blood: Discipline Of The Gods, Altars Of Hell, Apex Of Eternity* (Tampere: Ixaxaar, 2004).

¹⁸ These two official site are <tempelovblood.tripod.com> and <nightmover.tumblr.com>.

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¹⁹ *ibid.*

²⁰ Email communication from 14 August 2012.

²¹ While initially ONA leadership had initially identified ‘Thornian’ as Michael Ford (perhaps given his publishing of the ‘Thornian’ *Naos* text), other correspondence received in summer 2012 now clouds the identity of this figure.

²² While indeed this figure was a consultant in the earlier draft of the text, in respect of their written statement insisting to be disassociated from the Order and any related studies, they have been removed from this particular iteration of the chapter.

²³ Here it is worth noting that membership in the Inner ONA comes at a high price, as Long notes in MS ‘Order of Nine Angles Style, O9A Chic’ that an initiate at this stage can be asked if they have: ‘(1) Undertaken a culling? (2) Undertaken the rite of external adept? (3) Trained for and achieved the basic physical challenges of our Way? (4) Undertaken several Insight Rôles? (5) Undertaken the rite of internal adept or spent at least three months alone in the wilderness? (6) Indulged in violent, ‘criminal’, and other amoral activities for six months to a year? (7) Acquired skill in esoteric chant and performed it with a group? (8) Acquired skill in the advanced form of the star game? (9) Undertaken rites to invoke the dark gods using a large crystal tetrahedron? (10) Run a group/nexion/temple of many individuals for a year or two – and so had to deal with their questions, the squabbles, the rivalry? (11) Had that group/nexion/temple plan and conduct the tests for selecting an opfer and then perform a rite of sacrifice? (12) Sinisterly manipulated or incited someone, or several, into undertaking a culling and/or an act of terror? (13) Sinisterly manipulated or incited someone, or several, into a life of violence and/or crime and/or of practical heretical/adversarial activism disruptive of the status quo?’

²⁴ Cf. Senholt, 7.

²⁵ See, for example, Long ‘The Core ONA Traditions’ (2011).

²⁶ Cf. Senholt, 5-6, Sieg, 5 & 7. It is noteworthy that while this principle has (understandably) attracted considerable attention for its overt criminality, none of the nexions interviewed admit to every having carried out this practice in ritual terms, though some evidence

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suggests that members of the ONA have joined police or military groups in order to gain the opportunity for legitimate (or legal) violence through combat in war. By personal communication in April 2012, a former ONA associate comments that the television series 'Dexter' portrays an individual who frequently performs (ritual) culling, yet through effective narrative he is able to appeal to a public audience as a type of antihero. In correspondence of 27 October 2011, Long writes: 'Yes, some traditional nexions known to me do practice ritualized culling (some only every seventeen years or so), as some Niners and Dreccs cull in their own individual non-ritualized manner.' He also gives the example of a fictionalized account in the short story 'Wolves' available at <www.o9a.org/wp-content/uploads/texts/living-the-dark-side.pdf>

²⁷ About this tradition, ONA (2012) writes: 'Given the nature of these abilities, qualities, and skills, the overwhelming majority of individuals who follow the Way of the Rounwytha are women – who thus embody our sinister feminine archetype – although a minority are men who, following The Seven Fold Way into and beyond the Abyss, have successfully melded the sinister with the numinous and who thus embody and are that rare archetype, The Mage, with such archetypes, by the nature of such entities, being in constant fluxion. Or, expressed exoterically, being an expression of the uniqueness of such esoteric individuals. Among these [female Rounwytha] abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing – praesignification/intimation – and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/ Cunning/Shapeshifting; (5) Veiled Strength. Rounwytha skills and abilities were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες; and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.' See <http://rounwytha.wordpress.com/>.

²⁸ See *Naos* 9-44.

²⁹ *ibid.* 11-12.

³⁰ *ibid.* 47-58. Examples of 'sinister chant' are available at:

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<www.o9a.org/sounds/>

³¹ The manuscript *Hostia III* reads: 'Several physical (and mental) goals of which the minimum standards are (a) walking 32 miles carrying a pack weighing not less than 30 lbs in under 7 hours over difficult hilly terrain; (b) running 20 miles in less than 2~hours over fell-like / mountainous terrain; (c) cycling not less than 200 miles in 12 hours.' See Long, A. *Hostia III* (Thormynd Press: Shropshire, 1992).

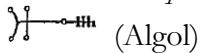
³² See, for example, *Naos* 7-8, 'Causal/Acausal' in *Naos* 105, or 'Acausal Existence - The Secret Revealed' in *Hostia I* (1992).

³³ See, for example, ONA, 'Guide to Black Magick' (22 Sept. 2009) at <vndx.wordpress.com/2009/09/22/guide-to-black-magick/>

³⁴ *ibid.*

³⁵ Cf. 'Vindex' writings of the Numinous Way founder, David Myatt.

³⁶ The symbol is similar to that used for the star Algol, the demon star, as depicted in medieval texts. Credit for pointing this out to me is due to a former ONA member, who in turn credits Alektryon Christophorus of Brazil whose comments were instrumental in this link, and whose full article was published in *Oto Anorba* 29. See, for example, the symbol for Algol in the work of Agrippa in his *De Occulta Philosophia*. The Algol symbol is below:



³⁷ This etymology has been suggested in the ONA article 'Notes on Atazhot', at <www.o9a.org/notes-on-atazhot>.

³⁸ This glyph is very similar to the Phoenician 'Tanit' symbol used in Carthage and its settlements.



(Tanit) from <math.arizona.edu/~dido/tanit2.jpg>

³⁹ See, for example, Long, A. 'Concerning The Meaning of The Nine Angles: A Collection of Texts (Part One)' (2009) at <www.o9a.org/wp-content/uploads/texts/nine-angles-texts-part1.pdf>; also Long, A. 'Concerning The Meaning of The Nine Angles - Part Two' (2010) at <www.o9a.org/wp-content/uploads/texts/nine-angles-texts-part2.pdf>.

⁴⁰ On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure ... has **nine angles**: the **number nine** often occurs in

connection with **auspicious objects, powers and ceremonies related to material welfare** [emphasis mine]' (45). See J. Gonda, 'Ancient Indian Kingship from the Religious Point of View (Continued)', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58. The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states '*Alii dicebant terram **novem** constare **angulis**, quibus celo innititur.*' (Others said that the Earth had **nine angles** [emphasis mine], by which it was lifted up to Heaven), see J. Charpentier, 'A Treatise on Hindu Cosmography from the Seventeenth Century', *Bulletin of the School of Oriental Studies, University of London*, Vol. 3, No. 2 (1924): 317-342. It is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse.

⁴¹ See David Pingree, *Picatrix: The Latin Version of the Ghayat al-Hakim* (Studies of the Warburg Institute, University of London, 1986); Hellmut Ritter, ed. *Ghayat Al-Hakim Wa-Abaqq Al-Natijatayn Bi-Altaqdim* (Leipzig: B.G. Teubner, 1933); al Bunī, *Shams al-Ma'arif* (Birmingham: Antioch Gate, 2007).

⁴² Indeed, the founder of the ONA has stated in several documents (and interviews) that *Naos* was influenced by a private collection of unpublished Arabic manuscript folios, which may share a common ancestry with which the *Picatrix* and *Shams*; from personal correspondence with Anton Long, 28 October 2011.

⁴³ As an example, the Black Mass is a culturally relevant ceremony for nexions in (Christianized) Europe, but would be nonsensical in a Hindu or Buddhist region.

⁴⁴ Personal correspondence with Anton Long, 12 November 2011.

⁴⁵ The other two groups are commonly identified as the Church of Satan and Temple of Set. This does not imply that either group admits to rivalry of any sort officially, though anecdotal evidence from the online discussion forums suggests that the discourse between the three groups has historically been (and continues to be) heated. See, for example, the correspondence between ToS founder

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Dr Michael Aquino and ‘Stephen Brown’ in “The Satanic Letters of Stephen Brown” in *Hostia I*.

⁴⁶ Personal correspondence with Anton Long, 28 August 2012.

⁴⁷ See, for example, <lapisphilosophicus.wordpress.com/>

⁴⁸ Sieg notes: ‘I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the “Sinister” as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path – a trend already indicated by the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system includes but transcends even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the sinister.’ See Sieg, 2-3.

⁴⁹ Recent examples of the Hermetic nature of the ONA include such texts as R. Parker ‘What Makes the ONA Unique’ (2014), R. Parker ‘The Esoteric Philosophy of the Nine Angles’ (February 2014), R. Parker ‘Perusing the Seven Fold Way: Historical Origins of the Septenary System of The Order of Nine Angles’ (January 2014). In parallel, one notes the importance in ONA essays of such recent translations of the hermetic corpus as D. Myatt’s *Mercvrii Trismegisti Pymander: A Translation and Commentary* (2013).